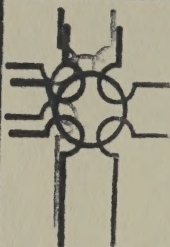


THE JUDGEMENT
OF THIS
WORLD
AND
NEBUCHADNAZZAR'S
DREAM



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The
Judgment
of
this
World

by

Elias Smith

Judgment of this World ; **THE PRINCE OF THIS WORLD** **CAST OUT ;**

AND ALL MEN DRAWN TO CHRIST.

A SERMON,

By ELIAS SMITH.

Of BOSTON....., 1819.

JOHN, XII. 31. 32 *Now is the Judgment of this world ; now shall the prince of this world be cast out ; and I, if I be lifted up from the earth, will draw ALL MEN unto me.*

IN these two verses, are three things of great importance to all men.

I. *What is meant by the JUDGMENT of this world.*

II. *What we are to understand by casting out the prince of this world.*

III. *How Christ, by being lifted up from the earth, will draw all men unto him.*

1. *We inquire what is meant by "the JUDGMENT of this world."*

Before we give a particular description of the *Judgment* of this world, it is necessary to notice the cause of these things being mentioned, at that time. In verse 20, of this chapter, we are told, that there were certain *Greeks* among them that came to Jerusalem to worship, who desired to see Jesus. This was mentioned to him by Andrew and Philip. This intelligence gave great joy to our Lord, and led him to de-

May God Almighty bless Ministers
Parents, Children, and let the whole
Gilled with his praise. Amen.

clare the following; (ver. 25, 26,) "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

By this he meant, that while he lived, he was King of the Jews only; as that nation, according to Balaam's prophecy should dwell alone, and not be reckoned among the nations. He also declared by this similitude of the corn of wheat, that the consequences of his death to the Gentiles should be glorious; as he knew that after his resurrection, the gentiles would trust in him as their king and saviour. Those Greeks who enquired for him, were an earnest of all other gentiles. With all these glorious things in view, he was led to say, "Now is the judgment of this world." &c.

By the JUDGMENT of this world, is meant the *decision* of it, or what God has determined, as to the eternal state of all men. The Latin word for JUDGMENT is *judicium*, a legal decision of a disputed matter. The Greek word is *krisis*, so, and in no other way. That the word JUDGMENT means the decision of a king, in a disputed matter, is plain from 1 Kings, iii. 28. "And all Israel heard of the *judgment* which the king had judged, and they feared the king; for they saw that the wisdom of God was in him to do *judgment*." In this place it is certain that the word *judgment*, means the decision of Solomon when the two women contended for the living child; as both claimed the child, as the mother of it.

Paul tells us that God is the judge of ALL; he has decided what shall be the final, and eternal state of all men. Heb. xii. 23. "And to God the Judge of ALL." This JUDGMENT, or decision, God has committed to Jesus Christ, to declare unto the world, that all men, in believing what Christ says, may know what God's purpose concerning all men is. This Christ has declared. John v. 22. "For the Father

judgeth no man ; but has committed all JUDGMENT to the Son, that all men should honour the Son, even as they honour the Father." In believing what Christ declares the JUDGMENT of this world is, we believe what God's *dec sion* is concerning them, and thus men honour the Son as they honour the Father, who appointed him to bring forth JUDGMENT unto truth, and victory.

From the prophecies, and the records of the apostles, we have reason to believe that the JUDGMENT of God according to truth, is in favor of all mankind, and not against them. Isaiah says, chap. xlii. 3, 4. "A bruised reed shall he not break, and the smoking flax shall he not quench ; he shall bring forth JUDGMENT unto truth. He shall not fail, nor be discouraged, till he have set JUDGMENT in the earth ; and the isles shall wait for his law." Whoever reads these two prophecies concerning the JUDGMENT which Christ should bring forth, unto truth, and which he should set in the earth, may at once see, that it is in favor of men, and not against them ; for in consequence of this, it said, "And the isles shall wait for his law ;" this is the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death. Matthew has quoted the first of these prophecies, and explains JUDGMENT in favor of the gentiles. Matth. xii. 18, 19, 20, 21. "I have put my spirit upon him, and he shall shew JUDGMENT to the gentiles. A bruised reed shall he not break, and smoaking flax shall he not quench, till he send forth JUDGMENT unto victory, and in his NAME shall the gentiles trust." No man can trust, or put confidence in a king, who would decide against him ; but if he decides in his favor, he is in every thing encouraged to place unlimited confidence in him. Men are generally taught that God and Christ have, or will, give JUDGMENT against them, and they of course, dare not put their trust in them.

The JUDGMENT of this world, which Christ came

to set in the earth, that the isles may be encouraged to trust in him, and wait for his law, is one of the six principles of the doctrine which Christ was sent to preach to mankind; and in Heb. vi. 2, is called, "EXTERNAL JUDGMENT," because it is a *decision* made by our Creator, which shall stand forever; and which man can never alter or make void.

The greatest dispute, and which has been of the worst consequence to men, is upon this one point; *What has God made men for? How will it come out with them all at last?* These two questions men have not yet decided, nor can they ever do it. God himself must decide, and Christ declare the DECISION. Men have decided in various ways, and this variety of *decisions*, or *judgments*, has divided them into sects and parties; as they are attached to such individuals as have *judged* or decided what God will do with the creatures he has made.

The JUDGMENT of the *Jews* is; that God loves them, and hates all but that nation. The *philosophers* have decided, or judged, that when men die, that is an eternal end of them. The *Sadducees* decided in the same way. The priests of idols have *judged*, that all who obey the gods, will in another world, dwell with them forever; and all who do not obey, will be sent to the abodes of *Pluto*, the god of their imaginary hell; some to be tormented for a while, and then be delivered, and others to be tortured eternally, by floating in liquid fire, without any hope of release. Mahomet judged the world in the same way; and supposed there were seven hells, where the punishment would be according to the crimes committed. The seventh, and *hottest hell*, he judged, would be for hypocrites of all religions.

The Catholics have decided in the same way, with a little variation from the pagans and Mahomet; and almost all sects and denominations have concluded to abide by the judgment of the pagan priests, and Mahomet; which is, that the greater part of

men will be eternally miserable. I conclude the *friends* or Quakers, have disowned this decision; and some of the people called *Christians*, while other of that sect abide the judgment of the pagan priests. There are a few in Philadelphia, who disown this JUDGMENT, and conclude, that all who die in their sins, perish as the beasts, and will never see a resurrection. There is one class of Christians, or believers in Christ, who disown this *decision*, in every particular; believing, that God never made men that they should be in a worse state than the present. These are called UNIVERSALISTS, and by many are thought undeserving even the name of Christians or good men, because they believe that the JUDGMENT of this world is in favor of ALL the children of men.

Having given this general idea of this world, as to the JUDGMENT of men concerning themselves, and others, we will now shew what is meant by the JUDGMENT of this world, as passed by our Creator, and declared by Jesus Christ, whom he has sent to bring forth JUDGMENT unto victory, that the Gentiles may trust in his name. After the Saviour of the world had said, "Now is the JUDGMENT of this world," &c. he gave them to understand, that he had come to give them LIGHT upon this subject, and directs them to attend to his instructions, by saying (chap. xii. 35, 36) "Yet a little while is the LIGHT with you. Walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be children of light." In the last part of the chapter, he tells them plainly what is meant by the JUDGMENT of this world, which is thus recorded, ver. 46—50. "I am come a LIGHT into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath

one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatever I speak therefore, even as the Father said unto me, so I speak."

Here observe, first Christ says he is come a **LIGHT** into the world, that whosoever believeth on him, should not abide in darkness;—meaning that he had come to teach men what the judgment of this world is; and that all who believe his testimony shall always be certain what God has decided concerning all men. Second, he says, if men do not believe his word, he shall not *decide* the matter concerning them; because he was not sent to *judge* the world, but to *save* the world. From this we may rationally conclude, that God has **DECIDED** that the world shall be saved; for if God had *decided* that the world should be destroyed, he would have sent a *destroyer*, and not a *Saviour*. He says that the word he has spoken shall judge, or decide, as it respects the unbeliever.

Jesus further declares that God commanded him to declare what he will do, and says; "I know that his commandment is **LIFE EVERLASTING**." God commanded him to tell the world, that he had decided in their favor, and that he would give them everlasting life, and as a proof of his thus **JUDGING**, he sent his Son to save the world from sin and death, that they might live for ever to enjoy the riches of his grace which reigns through righteousness unto eternal life by Jesus Christ our Lord. "This is the Judge that ends the strife, where wit and reason fails." This **DECISION** will triumph over all the **DECISIONS** of men: as it is in harmony with the nature of God; his dealings with men here; and is according to the declarations of scripture, which say, "Justice and **JUDGMENT** are the habitation of thy

throne ; mercy and truth go before thy face. Blessed is the people that know the joyful sound."

Every man that believes the testimony of Jesus, will be satisfied that he has declared the merciful and righteous JUDGMENT of God ; which is not against the world, but in their favor ; and may with propriety sing of mercy and JUDGMENT, as subjects of the greatest joy. Jesus said, that the Spirit should "reprove the world of sin, and of righteousness, and of JUDGMENT. Of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of JUDGMENT, because the prince of this world is judged. According to modern principles, if the world should believe that Christ is their Saviour, they would believe a lie ; but if the world sin in not believing him the Saviour of the world, then he is the Saviour of the world before they believe it ; for believing never makes any thing true ; as it must be true before we believe, or it will not be true when we believe. That spirit which reproveth the world of sin, for not believing what Christ has said, reproveth them of JUDGMENT, because the prince of this world is judged. If JUDGMENT is given against the "prince of this world," as it certainly is ; then men are wrong in believing that God's JUDGMENT is against them, because it is against their enemy, even Satan, the prince of this world. If God has decided against our enemy, it is wrong to think he will decide against men whom he loves, and means to deliver from all his and their foes. Let us therefore remember that God has *decided*, that all men shall have eternal life, and as a proof of it, has sent his Son to save the world, and give them life everlasting.

II. *We will now shew what is meant by casting out the prince of this world.*

In this proposition are two things ; 1. *The prince of this world ; 2. The meaning of his being cast out.*

This word *Prince*, is used several times in the

New Testament, and applied to the enemy of God and men. Matth. ix. 34. "But the pharisees said, he casteth out devils, through the PRINCE of the devils." Mark iii. 22. "And the scribes which came down from Jerusalem, said, he hath *Beelzebub*, and by the PRINCE of the devils casteth he out devils." John xiv. 30. "For the PRINCE of this world cometh, and hath nothing in me." chap. xvi. 11. "Of JUDGMENT, because the PRINCE of this world is judged." Eph. ii. 2. "Wherein in times past ye walked according to the course of this world, according to the PRINCE of the power of the air, the *spirit* that now worketh in the children of disobedience."

Two things are evident from these quotations—1st, That the Jews supposed there were many devils, and that there was one, who was PRINCE or KING over all others. This PRINCE they called *Beelzebub*, an idol, the god of Ekron. All this is a fable which the Jews then believed, and which almost all nations are turned unto at this day.

2d. The PRINCE of this world is described by Paul, and is said to be the *spirit* that "worketh in the children of disobedience." This is the real devil, or Satan, mentioned in the Scriptures. This spirit is in all who rebel against God, who is a spirit, and good to all. John has described this spirit, in its source, and in its variety of operations. Rev. xvi. 12, 13, 14. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the DRAGON, and out of the mouth of the BEAST, and out of the mouth of the false PROPHET. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place, called in the Hebrew tongue ARMAGEDDON." This word signi-

sies, "*The mountain of Meggido, the mountain of the Gospel; from Ar, a mountain; and haggad, I proclaim, I reveal.* [See Calmut.]

The Dragon, mentioned here, is the same as the Devil, or Prince of this world. Rev. 20, 2. "And he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan. The beast, means a cruel power exercised over many by a few, or wicked monarchies. The false prophet, means, that kind of religion which is of the same nature of the beast and dragon. These three things, are the fountain of the evils now in the world. From these three, came out three unclean spirits like frogs, that can live in the air or water. These are the spirits of Devils, that kings and the whole earth have received, in a greater or less degree. A wicked spirit in men, led to a wicked government, and a wicked government invented a wicked religion. This the kings of the earth first received, and then the people under their controul. These three unclean spirits of Devils, have led men to deceive each other; to sin against God, and hate one another, and destroy men, women and children by millions, in the name God, by "order of government," and for the supposed honor of "*the religion they profess.*" This must suffice for a description of the prince of this world.

2. *We will now shew what is meant by casting out the prince of this world*

Four different words are used to explain this particular; all these together will show us what is meant by casting out the prince of this world. 1 "Cast out" 2 "Cast down." 3. "*Falling like lightning.*" 4. "Destroy" Here are the scriptures where these four words are used. John xii. 31. "Now shall the prince of this world be cast out." Rev. xii. 9. And the great Dragon, was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." ver.

10. "For the accuser of our brethren is *cast down*, which accused them before our God day and night." Luke x. 18. And he said unto them, I beheld Satan as lightning *fall from Heaven*." Heb. ii. 14. "That through death he might destroy him that had the power of death, that is the Devil." Taking all these testimonies together, the amount of all is, that Jesus meant we should believe that Satan should be eternally destroyed, and all deceived by this spirit of rebellion, restored to the favor of God and each other; as the works of the Devil are to be destroyed, and him that did the work. All things from *Satan*, the *beast*, and the *false prophet*, are to be cast out, or destroyed together.

These unclean spirits like frogs, or spirits of Devils, are to be gathered in one place (*ARMAGEDDON*) to be destroyed and not the people deceived by them. This is plain from two places of Scripture, Dan. vii. 41. "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the *BEAST* was slain, and his body destroyed, and given to the burning flame." This is the same *BEAST* that one of the unclean spirits came out of. This is to be done in a future judgment of the great whore which sat on this scarlet coloured beast. It is the *beast* that is to be burned, and not the people. This same subject is explained by Paul, in 2. Thes. ii. 3, 4, 6, 7, 8, 9, 10. "Let no man deceive you, by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. And now ye know what withholdeth, that he might be revealed in his time.— And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming; whose coming is after the working of Satan, with all pow-

er, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved."

Every one who compares this prophecy with the one in Daniel, may see that the same subject is meant here, and that the "*man of sin,*" "*the mystery of iniquity,*" the one "*shewing himself that he is God,*" "*that wicked,*" "whose coming is after the working of Satan," that all this means the same as casting out the Prince of this world, or destroying him which has the power of death, which is the Devil. The passage in Rev. xvi. means the same. All this is to be destroyed in Armageddon, the mountain of the Gospel ; or be consumed with the spirit of Christ's mouth, and destroyed with the brightness of his appearing.—The doctrine of Christ, and the spirit of God ruling in the hearts of all men, will bring to an end all opposition, so that all will be reconciled to God, who will then be ALL in ALL !!

III. *We come now to show how Christ being lifted up from the earth, will draw all men unto him.*

If judgment is given in favor of ALL men, or if God our Creator has decided that all shall have eternal life, and if the spirits like frogs, which have deceived kings and the whole world ; if all these are to be destroyed, so that no evil can exist, it follows of course, that all must be gathered to Christ, as there can be no other for men to be drawn unto.

By the lifting up of the Son of man, is meant the manner in which he died, being hung on a tree.—"When ye have lifted up the Son of man, ye shall know that I am he." Christ on the cross, blotted out the hand writing of ordinances that was against mankind, Col. ii. 14, 15. "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And, having spoiled principalities and powers, ye made a shew of them openly, triumphing

over them in it." On the cross, Jesus gained the victory over every thing against mankind; and all contrary to their eternal salvation, and thus laid the foundation to draw all men unto him. On the cross, when lifted up, he laid a foundation for the union of *Jews and Gentiles* to make both one, and to reconcile all to God. Eph. ii. 14. 13, 16. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh."

Every reader may see why Christ was lifted up on the cross, and from *that* to the throne. This Paul hath shewn us. On the cross he broke down the middle wall of partition between Jew and Gentile. On the cross he laid the foundation for reconciling Jews and Gentiles to God, and each other, making of the two one new man, and so making peace. This Paul has mentioned in Col. i. 20. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." These places shew us plainly, what is meant by lifting up the Son of man.

We will now shew what is meant by his drawing all men unto him. In the most extensive sense, it means saving all men, that every man may be presented perfect in Christ Jesus. To *DRAW*, means to teach in such a manner, as to lead others to conform to the mind of the teacher. Paul told the Elders at Ephesus, that from among themselves would arise men, speaking perverse things to draw away disciples. This means, that they would endeavor to influence others to believe their *doctrines*, receive their *spirit*, and imitate their *example*.

Jesus has given this meaning of the word **DRAW** ; John vi. 44, 45. "No man can come to me, except the Father which hath sent me **DRAW** him ; and I will raise him up at the last day. It is written in the prophets, and they shall be **ALL** taught of God. Every man, therefore that hath heard and learned of the Father cometh unto me." This *drawing* and *teaching* mean the same thing. Christ also says, ver. 65, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Jesus in the text, tells us of the extent of this drawing ; that it shall include all men.

That the eternal salvation of **ALL** men is intended by their being *drawn* to Christ, is certain from the following declarations. Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until **SHILOH** come ; and unto him shall the gathering of the people be." That this means all men, is plain from Eph. i. 10. "That in the dispensation of the fulness of *times*, he might gather together in **ONE**, all things in Christ, both which are in heaven, and which are on earth, even in him." This is further confirmed, by what is recorded upon the same subject, in Rev. v. 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."—Psal. lxxii. 17, 18, 19. "His **NAME** shall endure forever : his **NAME** shall be continued as long as the sun ; and **MEN** shall be blessed in him ; **ALL NATIONS** SHALL CALL HIM BLESSED. Blessed be the **LORD** God, the God of Israel, who only doeth wondrous things ; and blessed be his glorious name forever ; and let the **WHOLE** earth be filled with his glory. **AMEN, and AMEN.**"

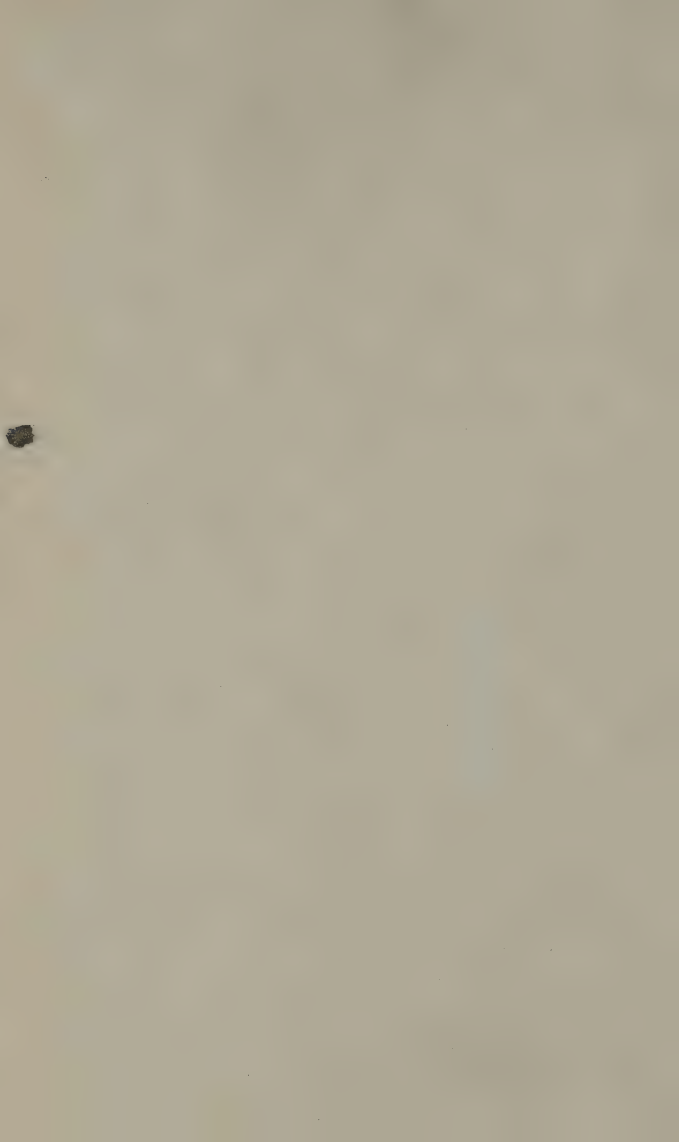
A
SERMON
ON

Nebuchadnazzar's

Dream

by

Elias Smith



THE
HERALD
OF
Life and Immortality.
BY ELIAS SMITH.

"Behold I bring you good tidings of great joy, which shall be to all people."

Angel from Heaven.

[The following is the substance of a discourse delivered in Boston, on Thursday evening, May 4th, 1820; and contains an illustration of the prophecies to be fulfilled, until the mystery of God shall be finished, when all nations shall call the Saviour blessed. It is thought that our readers will be satisfied in having the two last numbers of the present volume chiefly filled with what was delivered upon Nebuchadnezzar's dream of the Image of gold, silver, brass, iron and clay, and the stone which smote the image, ground it to powder, and filled the whole earth.]

A Sermon on Nebuchadnezzar's Dream, &c.

FRIENDS AND BRETHREN,

THE subject proposed for your consideration this evening, and which invites your impartial attention, is recorded in

DANIEL ii. 31, 32, 33, 34, 35.

"THOU, O King, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

13-13

14-14

15-15

16-16

17-17

18-18

19-19

"His legs of iron, his feet part of iron, and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

In this text are seven important things. 1. The gold head of the image. 2. The silver breast and arms. 3. The brass belly and thighs. 4. The iron legs, and toes part iron and part clay. 5. The stone that smote the image. 6. The meaning of its grinding the image to powder. 7. What is meant by the stone becoming a great mountain, and filling the whole earth.

Before I enter on a particular explanation of these propositions, it is necessary to make a few general remarks.

1. That this image is meant to represent four kingdoms, which were to arise one after another, different on some accounts, yet in reality the same; like the image in the dream, which was of different materials—yet one image. There was to be an overturning from one to another, until the right king and kingdom should come. This image shewed that earthly kingdoms were at their highest pitch of glory, in the days of Nebuchadnezzar; and that from his day they should be on the decline, till they were wholly destroyed, to be seen no more. The head of the image was gold—the feet part of clay. What is superior to gold? What is inferior to clay? The gold shewed the riches and glory of monarchy at the beginning; the clay, the poverty and meanness of it, at the end.

2. These four kingdoms were shewn to Daniel un-

der the similitude of four great beasts, diverse one from another. They are mentioned in chap. vii. ver. 3. 4. 5, 6, 7, 8. "And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like a bear, and it raised itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given it. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it—and it had ten horns. I considered the horns, and behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

3. The fourth beast which Daniel saw, was seen by John, on the isle of Patmos, and is mentioned, in Rev. xiii. from the first verse to the end of the chapter. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were, wounded to death; and his deadly wound was healed; and all the world wondered

after the beast. And they worshipped the dragon, which gave power unto the beast : and they worshipped the beast, saying, Who is like unto the beast ? Who is able to make war with him ? And there was given unto him a mouth, speaking great things, and blasphemies ; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them ; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity ; he that killeth with sword, must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand,

or in their forehead; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six."

4. These two beasts which the apostle saw rising up, one from the sea, and the other from the earth, was described to him by a woman sitting on a scarlet coloured beast. This is mentioned in chap. xvii. ver. 1, 2, 3, 4, 5, 6. "And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and, when I saw her, I wondered with great admiration."

The four beasts mentioned in Daniel, the two, one with seven heads and ten horns, the other with horns like a lamb, and a voice like a dragon, and the woman on the scarlet coloured beast, are meant as a description of the same thing, which the image in the text represents. To give a just explanation of the image, these things must be explained in connexion

with it. These being mentioned, your minds will be better prepared to receive an explanation of the seven propositions laid down in the text.

Having made these general remarks, let us now attend to a particular illustration of the subject :—

I. I am to shew what is meant by the *gold head* of the image. To know the meaning of this, we are only to read Daniel's explanation, which must be right. He says, in chap. ii. ver. 37, 38, "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this *head of gold*." Though Daniel gives this particular description of the gold head, applying it to Nebuchadnezzar; yet it is meant to extend to the Babylonian kingdom, over which this king reigned. This kingdom of Babylon, called the gold head, is the first kingdom we have any account of in the scripture, and it is likely that this is the first kingdom there ever was in the world. This is mentioned in Gen. x. 8, 9, 10. "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." According to this description of Nimrod he was a fierce, cruel man; for we have no just idea of an hunter, when we think him merciful. The very design of hunting is, to worry, take captive, and kill. A hunter has his cruel dogs to pursue, overcome, and possess that which is free born. In this way *Nimrod* began, and built his kingdom, and his successors have done the same thing. *Hunting* is the favourite amusement of kings to the present day! witness the kings of England, and others, who, to the present day,

are hunting the stag, persecuting the republicans, and various other kingly avocations of the same nature. This kingdom, which was begun in Babel, (or Babylon) by this mighty hunter, has continued in various forms to the present day; and has ever been supported in the same cruel way in which it was begun. This kingdom rose to its highest pitch of wealth and power, from the days of Nimrod to the reign of Nebuchadnezzar; and from that time to this, earthly kingdoms have been on the decline, and will continue so to do, till they are seen no more. This kingdom, called the gold head, is compared to a monstrous lion, in chap. vii. ver. 4. "The first was like a lion, and had eagle's wings." This question may be asked—Why is the Babylonian kingdom compared to a gold head, and a flying lion? For this reason, the gold head is to shew the riches of it, when raised to the highest pitch. On account of the abundance of gold in Nebuchadnezzar's kingdom, Babylon is called the golden city. Isa. xiv 4. "That thou shalt take up this proverb against the king of Babylon and say, How hath the oppressor ceased! the golden city ceased!" How immensely rich must that kingdom be in gold, to make such an image of gold as is mentioned in Dan. iii. 2. "The height of it was sixty cubits," and allowing a cubit to be eighteen inches, it must be ninety feet high. The breadth of it was six cubits, or nine feet across the shoulders. It is said by historians, that there were two female deities, not much inferior to this, and a golden table before them forty feet long, and fifteen feet wide. This kingdom being compared to a lion with eagles wings, is to shew the power and cruelty of the kingdom under Nebuchadnezzar, and the speed he made in conquering the nations of the earth. There is no rising up against a lion, and if he can fly there is no fleeing from him. There was no resisting the king of Babylon. His wings are said to be "plucked," and he to stand

upon his feet and a man's heart was given him. This is thought to refer, to the time, when Nebuchadnezzar was driven from among men, till seven times or years, passed over him. After this, he had a man's heart instead of a lion's; then the language of his heart was, "Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Dan. iv. 37. As this kingdom, rich and powerful, is the only human kingdom in reality there ever was in the world, or ever will be; a description of this is a description of all kingdoms.

There is one thing more to be attended to concerning this *gold head*, and that is RELIGION. From the days of Nebuchadnezzar to the present day, in all *monarchical governments*, there is some religious establishment, and it is such an one as the king delights to honour. This is MONARCHICAL RELIGION.

After Nebuchadnezzar had conquered the nations, enriched himself and built great Babylon, the next thing, after obliging *the people* to submit to his political establishments, was to have a *religious establishment*, and to oblige all his subjects, upon pain of death, to submit to these laws, as well as the others. This religious establishment is recorded in Dan. iii. 1. to the 6th. "The king made an image of gold, and set it up in the plain of Dura, and called the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up." When all the officers were together, ready to enforce uniformity in conduct, and conformity to this religious law, an herald cried aloud to *the people*, to fall down and worship the image, when they heard the sound of all the musical instruments in Babylon.

This same herald told *the people*, that if they did not worship the image, they should be cast into the fiery furnace. How was it possible for any to resist these royal orders! Here is the word of a king, which is as a *roaring lion*. Here is the dazzling god of gold to worship. Here are all the officers in the kingdom, to execute the law. Here is all the power of music, and the flaming terror of the smoking furnace!!! No sooner was the music heard, but they all (excepting 3) submitted to this **KINGLY RELIGION**. These three men who would not submit, were cast into the furnace. The "violence of the fire being quenched," and the men not hurt, the king passed another *religious act*, which was this, "Therefore, I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their house shall be made a dunghill; because there is no other God that can deliver after this sort." Here observe, the first law was a positive one, they shall worship my god. The second was, a negative one, (or toleration.) They shall not speak amiss of the God of Shadrach, &c. One decree was, to burn up *the people*! the other was to cut them up! but both were destruction. In this kingdom, called the gold head, is found that *religious establishment*, which has gone hand in hand with monarchy, and is continued with it down to the present day. This is the religion, which the *clergy* of our day are so alarmed about, crying, Religion is thrown away in France! and plans are laid in the United States, to overthrow it here. The fact is, the plan is laid in heaven to destroy that religion, which is upheld by human aid, and the God of heaven is now fulfilling what he shewed to his prophets in ancient times: and when this image falls, this cruel law under the name of *religion*, will be eternally abolished!! Then will that which Anti-Christ's ministers "greatly fear, come upon them."

II. I am to shew what is meant by the silver breast and arms of this image. The silver breast and arms are meant to represent the Medes and Persians, two kingdoms united in one man, as the arms of a man are united to his breast. The breast is the centre of union between the arms. Cyrus was the man who united the Medes and Persians together, and at the head of them conquered the king of Babylon, and possessed the kingdom. We have an account of this in Daniel v. 28. "Peres, thy kingdom is divided, and given to the Medes and Persians." Though Darius the Mede is said to take the kingdom, yet the Medes and Persians, the two silver arms, possessed it under Cyrus the Persian.

This kingdom described by the silver breast and arms, was as much inferior to Nebuchadnezzar's kingdom, as silver is to gold. It is said ver. 33, "And after thee shall arise another kingdom inferior to thee." This Persian kingdom is mentioned in Daniel vii. 5, under the similitude of a bear: "And, behold, another beast, a second, like a bear, and it raised itself on one side, and it had three ribs in the mouth of it between the teeth of it, and they said thus unto it, Arise, devour much flesh." This *beast* like a bear, is meant to represent the Medes and Persians. And for their cruelty and greediness after blood, they are compared to a bear, which is a most voracious and cruel animal. The very learned Bochart recounts several particulars, wherein the Persians resembled bears; but the chief likeness consisted in what I have mentioned; and this likeness was principally intended by the prophet, as I think we may infer from the words of the text itself, "Arise, devour much flesh."

The silver breast and arms, and the bear, represents the Persian kings, rich and cruel, though not so rich as the Babylonian kingdom, but more cruel: War brings poverty and oppression, when kings contend!

III. I am to describe the brass belly and thighs.

This is explained by Daniel, ver. 39. "And another third kingdom of brass, which shall bear rule over all the earth." By the brass belly and thighs are meant the Grecian kingdom which succeeded the Persians. After the Babylonian kingdom had been in the hands of kings, from among themselves, it was given into the hands of the Persians. After it had been in their hands many years, it was delivered into the hands of the Grecians, under the reign of Alexander the great, who conquered the Persians and possessed the kingdom. This kingdom is called brass, because it was as much inferior to the other two, as brass is to gold or silver. It is thought to be compared to brass because the "Greeks were famous for their brazen armour; their usual epithet being the brazen-coated Greeks." Another reason why this kingdom is compared to brass, is this, among all metals brass is the most vocal, and sounds louder than any thing else, and so seemed to shew the fame and power of the kingdom, and the eloquence of the Greek language. This same kingdom is compared to a leopard, in chap. vii. ver. 6. "After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." This leopard is meant to shew that the Grecian kingdom like the rest was cruel and fierce, as all monarchies are; and to denote that Alexander should proceed in a very rapid manner to conquer his enemies:—His having four wings shewed, that the king should fly with double speed to pursue and conquer his enemies.

A leopard is a swift, fierce, spotted, courageous beast, and so was the Grecian king, and his subjects; for in a very few years he run, and flew over all the earth; "He bore rule over all the earth." This leopard had four heads, which was to shew that the Grecian kingdom under Alexander should be divided

into four, or be commanded by four different kings ; though the kingdom should be the same. Those who wish for further knowledge of the Grecian kingdom, may be informed by reading the history of Alexander in Goldsmith's History of Greece.

In this kingdom is found the same accounts of religious establishments as in the other, for it is the same kingdom, only in the hands of new masters.

IV. I am to shew what is meant by the legs of iron, and the feet and toes part iron, and part clay.

By the legs of iron, and the feet and toes part iron and part clay, is meant the Roman government which rose after the Grecian ; the legs being iron, and the feet and toes part iron and part clay, is meant to shew that the Roman government should, at first, be the strongest on earth ; and afterwards become weak, and at last be divided into ten kingdoms, which should retain part of the old Roman strength ; and yet on account of being mingled with other nations, should finally be broken. This is the meaning given by Daniel, in verses 40, 41. 42, 43. " And the fourth kingdom shall be strong as iron ; forasmuch as iron breaketh in pieces and subdueth all things ; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potters clay and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men ; but they shall not cleave one to another, even as iron is not mixed with clay." Every person acquainted with ancient history must know that the Roman government which extended over the world, was the last which arose after the Grecian. The Roman govern-

ment was the strongest of all which had been on earth ; as iron is used to work gold, silver and brass, though it is not valued so high as either of them ; so the Romans subdued and brought others to their terms. The two legs signify the government divided into the eastern and western empires, and the ten toes are to represent ten kingdoms which arose out of that, after the empire was destroyed : for after the government became (by reason of the Barbarians which dwelt among them) like the iron and clay, partly strong and partly broken, the empire was divided into ten monarchies, nine of which are standing at the present day ; they are reckoned thus by Mr. Brown ; 1. The states of Italy ; 2. The two Sicilies ; 3. Portugal ; 4. France ; 5. Spain ; 6. Britain ; 7. Holland ; 8. Germany ; 9. Switzerland ; 10. Hungary.—According to the most authentic accounts, there has generally been ten principal governments of monarchies ever since the destruction of the Roman empire, to the time of the revolution and reformation which has taken place in France. The legs, feet and toes of the image, agree with the fourth beast which Daniel saw, in chap. vii. 7. “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it ; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and, behold, in this horn, were eyes like the eyes of a man, and a mouth speaking great things.”

This beast is a description of the cruelty of the Roman empire ; the beast had iron teeth, and brass nails ; the iron teeth are the same with the iron legs of the image ; “it devoured and brake in pieces, and

stamped the residue with his feet."—This is a complete description of the Roman empire, until it was destroyed. The beast was *dreadful* and *terrible*—the Romans were dreaded by their neighbours, and terror attended their arms wherever they came. This beast differed from the other three in form, though not in nature ; so did the Roman empire ; the form of it was different from any government which was before it.

The ten horns of the beast, signifies the same as the ten toes of the image ; these are explained by the angel, verse 24. "And the ten horns of this kingdom are ten kings that shall arise." This is a description of ten kingdoms formed out of the Roman kingdom ; which is called here "a kingdom," though in profane history it is called an empire. Daniel saw another horn, an eleventh, which came up among the ten horns ; "This horn had eyes like the eyes of a man, and a mouth speaking great things." This horn with eyes like the eyes of a man, is the church of Rome, under the *popes*. It is a known fact that the pope was never declared universal bishop, until after the Roman empire was destroyed, and the seat of government removed from Rome to Constantinople ; after this the pope had an opportunity of exercising his ecclesiastical and kingly authority over a large extent of country. In the year 774, the bishop of Rome was invested with the "prerogatives of a temporal prince." About that time the *pope* pretended that Constantine, the first Christian emperor, had been healed of the leprosy by a Roman bishop ; and out of gratitude to the bishop of Rome, he had built a new capital in the east, and had resigned to the *popes* the free, and perpetual sovereignty of Rome, Italy and the provinces of the west :—The pope obtained his kingdom by the help of Pepin king of France, and on this account the king of France has always been called the *eldest son* of the church, as well as *most*

christian majesty ; and it is worthy of notice, that the children of this eldest son have been the first who have hated their grandmother, the church of Rome. This horn is said to have "eyes like the eyes of a man," which are two:—He had two kingdoms to look after, one temporal, the other spiritual. "He had a mouth speaking great things," by this is meant the thunder of the *popes* excommunications, which were thought to be eternal damnation. "He spake great things against the Most High," by calling himself god upon earth. "His looks were more stout than his fellows," he claimed more authority than his fellow *bishops*, or fellow kings. Three of the other horns fell before this horn, or were plucked up by the roots. The meaning of this is, that the *pope* overcame three kings. This might easily be proved, but the limits of this sermon will not allow me to enlarge here.

This beast with ten horns is mentioned in Rev. xiii. and is described as rising up out of the sea, having seven heads, and ten horns. and upon his horns ten crowns, and upon his heads the name of blasphemy. This I understand to be the Roman empire, after the Pagan religion was abolished, and the Christian religion (or rather paganism under that name) became the religion of the empire. From the reign of Nebuchadnezzar to the reign of Constantine, idolatry was the established religion in the kingdom ; when Constantine came to the throne, he overthrew the Pagan religion, and established what he called the Christian, on the same foundation, namely, human authority : He defended the doctrine and worship by force of arms, and persecuted and killed all who did not submit to what he called the Christian religion ; but this government, and this religion established by Constantine, bears the same name which the old Roman government did, which is a beast, and a monstrous one too ; having seven heads, ten horns, ten crowns, and

on his heads the name of blasphemies. "This beast was like a leopard, and his feet were like the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his seat, and great authority." This Roman beast contained all the cruelty of the Babylonian, Persian, and Grecian kingdoms; these three kingdoms were represented by a lion, a bear, and a leopard; but this kingdom contains all these, in the description of it; and it is certain, that there has been more cruelty practised, since idolatry has been established, by kingly authority, under the name of the Christian religion, than ever there was before. This very government, where the Christian religion is said to be established, is the place where they have made war with the saints, under the name of *hereticks*; all the horns of this beast have made war with the saints; France and England have been the most noted for persecuting hereticks.

What Daniel calls the little horn, is mentioned in this chapter, from verse 11, to the end of the chapter. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Here is another beast which denotes cruelty, he rose up out of the earth;—this is the church of Rome under the popes; he rose out of the earth, from earthly motives; he had two horns like a lamb; the bishop of Rome pretends to be a friend to Christ the Lamb, to govern for him; but he spake like a dragon; he had the same commanding tone which the heathen emperors used. These two horns denote civil and ecclesiastical power; the pope wears two swords, to shew that he commands the kingdom, and the church. This beast ex-

ercises all the authority of the first before him, he had the laws of the empire on his side, and the laws of the church; so that if any refused to submit to his commands as head of the church, he could oblige them to submit to the laws of the kingdom, which was that they should submit to the laws of Christ, which Constantine had established as the law of the kingdom. All this authority, the *popes* had power to exercise over a wretched race of beings.

This beast, with seven heads and ten horns, and another with horns like a lamb, is mentioned in chap. xvii. and is called a scarlet coloured beast, with a woman arrayed in scarlet, having a golden cup in her hand, and riding on the beast. Verse 3, 4, 5, 6. "So he carried me away, in the spirit, into the wilderness, and I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

The explanation given of this woman on the scarlet coloured beast, by the angel to John in this chapter, is sufficient to prove that the church of Rome, connected with the civil government, is meant by this similitude. "The woman is said to be that great city, which ruleth over the kings of the earth. Her sitting on a scarlet coloured beast, and on many waters, is the same thing. "The many waters," are said to be "peoples, and multitudes, and nations and tongues." The church of Rome pretended to rule

the whole world. This woman was arrayed in every thing costly, and clothed in scarlet. The beast on which she sat, was of the same colour: the *Roman magistrates*, and the *pope* and *cardinals*, used to wear scarlet coloured clothes, to distinguish themselves from all other men!! The woman sitting on the beast was to shew, that the church of Rome, though as different from the government as a woman is from a beast, yet was upheld by the civil power, and it shewed that though the civil power upheld the *church*, yet the church had the government at her command; for no woman would dare to ride on a beast which she could not command. This woman had a golden cup in her hand full of abominations, which means the unscriptural laws, and cruel practices, of the *Romish church*. She had a name on her forehead, *MYSTERY*, &c. She is called the *mother of harlots*. Every person who knows any thing of the church of Rome, knows that she is called the *mother church*—she has a number of *harlot daughters*; that is, many other churches, who do not profess to belong to that church, yet are as nearly related to her, as a daughter is to her mother.

This woman, who had made the kings of the earth drunk with her wine, was “drunk with the blood of the saints, and the martyrs of Jesus.” By the woman’s being drunk with the blood of the saints and martyrs, is meant the cruel persecutions which the church of Rome have inflicted on the real disciples of Christ; the church of Rome for one thousand years past, has exceeded all who have gone before them for their cruelty, and the number which they have put to death. This persecuting spirit is not confined to the church of Rome, that *mother of harlots*: her daughters, who have committed fornication with kings, or who have been unscripturally connected with the civil power, have done the same thing. In all the kingdoms, where the churches with their clergy ride upon the

civil government, those who differ from the established religion have been persecuted. When our forefathers fled from this persecuting spirit in England, they brought the same spirit with them; and when some of *the people* differed from what the court called orthodoxy, they were banished, whipped, fined, imprisoned, and hung. Mr. Roger Williams, of Salem, a Baptist, was banished from the government, with a number of Quakers. Mr. Homes, a Baptist minister, was publicly whipped in Lynn, for preaching in a private house contrary to law. Several people have been imprisoned, because they would not support a minister which they did not hear. The first Baptist meeting house in Boston was nailed up by authority, and a law made, that if any person spake against infant baptism, he should be banished from the town!! In Salem three Quakers were hung, for daring to differ from the court, (or rather from the *clergy*, who ruled the court) in matters of religion.

(To be concluded in our next Number.)

THE END OF THE FIRST VOLUME

THE
HERALD

OF

Life and Immortality.

BY ELIAS SMITH.

A SERMON

On Nebuchadnezzar's Dream, &c.

(Concluded from the last number.)

V. I am to shew what is meant by the **STONE** cut out of the mountain without hands, which broke the image and made it like the chaff of the summer's threshing floor.

The meaning of this is given by Daniel in chap. 2, ver. 44. "And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces all these kingdoms, and it shall stand forever."

According to this explanation, the **STONE** cut out without hands, means that government set up when Christ was on earth, the principles of which are, "RIGHTEOUSNESS, PEACE, and JOY in the Holy Ghost." These principles differ as much from the principles of earthly monarchies, as stone differs from gold, silver, brass, iron and clay. Monarchies compared to ravenous beasts, are founded in UNRIGHTEOUSNESS, WAR, and COMMOTION or trouble.

The principles of this kingdom, Jesus preached, possessed, and made practical through his whole life. As the other four kingdoms ruled the whole earth, it was the design of the Most High, that this kingdom should root out all others, and leaven the whole earth, that all may in the end be righteous, peaceable, and happy.

This kingdom, in its beginning, is compared to a grain of mustard-seed, the least of all ; and in the end to a stone increased to a great mountain, which should fill the whole earth, and stand forever.

This is the kingdom which belongs to Christ, which includes all men, whether living or dead ; who are all to be conformed to him, "that in all things (or among all) he may have the pre-eminence."

A Kingdom supposes three things—

1. A King. 2. Territory. 3. People and law to govern them ; 1. A King. Jesus the son of God, is the King of this kingdom, called a Strong. He was foretold by the prophets. Numbers xxiv. 7. "He shall pour the water out of his buckets, and his seed shall be in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted." Psalms. ii. 6. "Yet have I set my King upon my holy hill of Zion." Isa. xxxii. 1. "Behold a King shall reign in righteousness." chap. xxxiii. 17, 22. "Thine eyes shall see the King in his beauty." "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Zach. ix. 9. "Rejoice greatly O daughter of Zion ; shout O daughter of Jerusalem ; for behold, thy King cometh unto thee ; he is just ; and having salvation."

That this king means Jesus, is confirmed by his own testimony, and that of his disciples. John, xviii. 36, 37. "Jesus answered, My kingdom is not of this world. Pilate therefore said unto him, art thou a King then ? Jesus answered, thou sayest that I am a King. To this end was I born, and for this cause

came I into the world that I should bear witness unto the truth." He is called, "the King of Kings, and Lord of Lords." Rev. xix. 16. Jesus the King, is called a stone, an elect precious stone; the chief corner stone, being the same nature of the kingdom which belongs to him. He was dead and is alive to live forever, that he may give and continue life to all within his territory or dominions; "for as in Adam all die, even so in Christ, shall all be made alive."

2. A Kingdom supposes territory, or extent of country. This is the whole earth. Psal. ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Jesus said, "All power is given unto me in heaven and earth." Peter says, Acts. x. 36. "He is Lord of all." This whole globe is given to Jesus, to subdue, that all may in the end, "call him blessed."

The first Adam, as a figure of the second, had dominion over all this earth for a short time; but it is said, Ezek. xxi. 27. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." The one whose right it is, or to whom the government belongs, is Christ the heir of all things; who said "all things are delivered unto me of my Father."

3. A Kingdom supposes people, and laws to govern them. The people included in this kingdom, are no less than Adam, Eve, and all their descendants, down to the last that shall be born. This is plain from the scriptures; for all things were created by him, and for him, "and he is the beginning of the creation of God."

That the whole family of man belong to Christ, whether dead or living, is certain from the following scriptures. Psalm ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance." That Christ asked for this gift, and received it, is plain from

the new testamen^t. Heb. i. 2. "Whom he hath appointed heir of all things." Surely this must include all men. John, iii. 35. "The Father loveth the Son, and hath given all things into his hand." John, vi. 37, 39. "All that the father giveth me shall come to me; and him that cometh to me I will in no wise cast out. "And this is the Father's will which hath sent me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day."

That this means all given to Christ, to save, and not destroy, is plain from John, xvii. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Here we are told that all flesh are given to Christ, for this express purpose, that he should give them eternal life. God says, by Ezekiel. "All souls are mine," and Christ says in ver. 10. "And all mine are thine, and thine are mine; and I am glorified in them."

The following proves beyond all doubt, that all people belong to Christ, "the Saviour of the world." Rom. xiv. 7, 8, 9. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Jesus has bought all men, with himself. Titus, ii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." 4. Tim. ii. 6. "Who gave himself a ransom for all to be testified in due time." Notwithstanding all this there are many who "deny the Lord that bought them," and declare that Jesus is not "Lord of all;" that he does not own all that he gave himself for; and that a very great part of men will be destroyed.

If one subject is plainly recorded in scriptures, this, *that all men belong to Christ*, is plainly recorded there. To place this matter beyond all doubt, I will give one more testimony. Daniel, vii. 13, 14. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This shews what men are made for, even to be saved by Christ to serve him forever.

A kingdom supposes laws to govern the people by. This is love; for all the law is fulfilled in this one word, "Thou shalt love thy neighbour as thyself, therefore love is the fulfilling of the law." This is all needfull for the life that now is and that which is to come. To love God, Christ, our neighbours, enemies, and all men, is more than whole burnt offerings and sacrifices. "All things whatsoever ye would that men should do unto you, do ye the same unto them, for this is the law and the prophets." The earth, and all therein is given to Christ to subdue; and when all things are subdued unto the Son, then shall the Son himself be subject to him that put all things under him, that God may be all in all." A kingdom of righteousness, peace and joy in the Holy Ghost, when it has leavened the whole lump, or all men, must, and will make them all righteous, peaceable and happy forever.

This is a concise description of the kingdom of God set up among men, not by might, nor power; but by the Spirit of God, and which shall fill the whole earth.

There are several reasons why this kingdom is called a stone. 1. Because of its durable nature. A

stone remains the same, for ages ; so it is with this kingdom, it is an everlasting kingdom, which cannot be moved. Gold, silver, brass and iron, may be melted, mixed, and differently shaped ; so have the kingdoms of this world put on a variety of forms ; yet the principles are the same, which are unrighteous, full of wars and trouble. The kingdom of God, or his government which ruleth over all, remains the same, and this is the amount. "The Lord is good to all, and his tender mercies are over all his works." 2. Many stones are of more value than gold, silver, or any other metal. So is the kingdom of God among men, under Christ the King of kings. It is so far above all other kingdoms, or governments, that Jesus compared it to a treasure hid in a field, which when a man found, he sold all to purchase the field, to obtain the treasure hidden there.

How valuable must the kingdom be which shall remove all unrighteousness from the earth forever, and bring all men to love, obedience, life and immortality, to enjoy these blessings forever.

3. A stone is often used to grind away gold, silver, brass, iron and clay. This kingdom will do the same until all ignorance, sin, and death are forever done away. This kingdom is good ; the opposite are evils, and this good will finally overcome evil, until the sin of the world is taken away ; "and all nations call Jesus blessed."

VI. We will show what is meant by this stone breaking the image and making it like the chaff of the summer's threshing floor, which the wind drove away to be seen no more forever.

The first operation of this stone upon the image was at the birth of Christ ; this news troubled Herod and all Israel ; as they knew his kingdom would destroy theirs. Every step he took, every discourse he delivered, and every miracle he wrought, alarmed the Jews, particularly the rulers of that nation. They

knew that his doctrine would destroy their form of government ; which lead them to say, "if we let this man alone, the Romans will come, and take our place and nation." Jesus told the Jews what his doctrine would do ; he said Matth. xxi. 44, " And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder." He here refers to the prophecy in my text, and taught them that in opposing his doctrine, or the principles of the government, they would be broken as a nation ; which actually took place, as they have never existed under any form of government from that time to the present. This same government, in its increase, will grind down all others, until they shall be no more.

The preaching of the kingdom of God among the gentiles caused the same alarm among their rulers, as it did among the Jews. Of the apostles it was said, " These all do contrary to the decrees of Cezar, saying there is another king, one Jesus." " This fellow (Paul) persuadeth men to worship God contrary to law." " This Paul has persuaded, and turned away much people, saying, there are no Gods made with hands." " These that have turned the world upside down, are come hither also " The fact is, the apostles preached principles, in their nature calculated to overthrow all the monarchies, and religious establishments dependant on monarchies, that there were then in the world. For many years after the death of the apostles, a man was considered an enemy to the government, who called himself a *christian*, or a friend to that kingdom, designed to grind all others to powder. Multitudes were put to death, for no other reason than holding to principles in their nature designed to overthrow the governments that religions men had invented.

Through the great increase of knowledge, the old Roman empire was first divided into two empires, called the eastern and western empires ; answering

to the two iron legs of the image ; and then into ten kingdoms, represented by the ten toes of the image, which is now standing, and ready to fall, be ground to powder, and driven away forever.

The most severe grinding this image ever received, was in the fourteenth century, which was caused by an increase of the knowledge of *letters, government, and religion*; begun by John Wickliff, Huss, Jerome, Erasmus, Luther, and many other worthy men, who by their writings and preaching, shook the image from head to foot, which caused many to cry out, "religion and government are likely to be banished from off the earth."

This stone, or the gospel of the kingdom, has ground away much of the image, and at this day it is very small to what it once was. The principles of the kingdom of God, were the best understood in this country of any on earth, in the year 1775, and from that time to the present.

England and France may be considered the two great toes of the image ; France for age, (being the first formed out of the old Roman western empire,) is called the oldest son of the church. England, for power by sea and land. The Stone smote one of these toes, and took off a large piece on one side, when the Americans learnt that all men were born free and equal, and when they declared themselves independent of all nations, and England acknowledged the same. This wound England feels to this day, and the proud flesh on that toe caused such a dangerous mortification, that amputation followed of course.

The other toe is broken off, and although it is put on again by the combined power of princes ; yet it will never be joined on again. France has the name of a kingdom, and this is about all. It is a poor subjected province, ruled by the kings and emperors of Europe. A third toe is now broken off; Spain is gone at present, and all the others will go in their turn.

This image, here represented as ground to powder; shews by the gold and silver, all the false things purchased; by the brass, all falsehood, by high sounding titles; and the iron, all done by force of arms, to deprive people of that right to which every man is born an heir. That which is man's birth-right, does not need to be bought with money, by high sounding titles, nor by the sword, powder and balls.

These four things, GOLD, SILVER, BRASS, iron and clay, have upheld seven false things. 1. *False Government.* 2. *False Religion.* 3. *False Medicine.* 4. *False Honour.* 5. *False Fashions.* 6. *False Heaven.* 7. *False Hell*; and by these has the world been deceived, enslaved, tormented, impoverished, or slain.

The grinding the image to powder, is the same as the fall of Babylon. In Rev. 18, we are told of the fall of this mighty city, and its utter end, with the articles of trade in which her merchants traded.—ver. 12, 13, “The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.” All this riches is to come to nothing. All business to support such a government will come to an end. In ver. 24, we are told what was found in Babylon. “And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” These governments, represented by this image, have been the cause of all the persecutions, under the name of religion, and all the wars, by which millions have been slain on earth. All this is to be ground to powder, and by the breath of Christ's mouth, and the brightness of his appearing, to be consumed, and forever driven from the earth.

Were the whole earth now clear of false governments, false religions, false honour, and false fashions, and as to all these things be a mere blank, the inhabitants of the world would be in a happy condition to what they now are. There is no nation on earth, (called civilized) so free from these things as the Americans, and there is no nation so happy. Congress can make no law about religion, and every state but Massachusetts, has done away, or abolished their state religion laws; and we hope the time is near when Massachusetts will do the same.

While we are told by the sure word of prophecy, that all these things shall have an end, we are not left to contemplate on a desolated world, or the inhabitants left in a state of anarchy; but we are taught to look forward to the day, when the stone which shall grind the image to powder, will become a great mountain, and fill the whole earth. This leads us to notice the last particular, viz:

VII. *The meaning of the Stone becoming a great mountain, and filling the whole earth.*

By this Stone becoming a great mountain, and filling the whole earth, is meant that Christ's kingdom will rise higher, spread more extensively, and be more durable, than any other on earth. This last particular is thus explained by Daniel to Nebuchadnezzar. Dan. ii 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This explanation is so plain, that it is easy for him that readeth to understand.

This meaning of the Stone becoming a great mountain, is confirmed by what is said upon the same subject, in Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days,

and that brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and tongues should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter."

This is the grand subject which all the prophets had in view; called the **RESTITUTION** of all things, spoken by all the prophets, since the world began. Acts, 3, 21 "Whom the heavens must receive until the times of **RESTITUTION** of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." That this means bringing down all earthly kingdoms, raising, extending, and continuing an heavenly one forever, is plain from Rev. x. 7, and xi. 15. "But in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he hath declared to his servants the prophets."

What is called the restitution of all things spoken by all the prophets, is here called the *mystery* of God spoken by all the prophets, which is to be finished when the seventh angel begins to sound. The sounding of the seventh trump, is recorded in Rev. xi. 15. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever." This grand event we are taught to pray for in these words, "Thy kingdom come, thy will be done in earth, as it is in heaven."

This can never take place so long as there is on earth one sinner, one man mortal, or one dead; for

there are no sinners, mortal, or dead men in heaven ; and this Stone can never fill the whole earth until every individual of the human race is saved completely and eternally from sin and death. This Paul has clearly proved, in 1 Cor. xv. 22 to 26. "For as in Adam all die, even so in Christ shall all be made alive ; but every man in his own order ; Christ the first fruits ; afterwards they that are Christ's, at his coming ; then cometh the end, when he shall have delivered up the *kingdom* to God, even the Father ; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet ; the last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be ALL in ALL." This quotation not only proves the universal, and eternal empire of Christ ; but the eternal salvation of all men, when God shall be all in all.

Every thing in nature proves that this STONE, or kingdom, will finally fill the whole earth ; and the present state of the monarchies formed out of the old Roman empire agree in the same. France is broken, Spain is down, Portugal reels, and England trembles ; and even Russia is not without fear of being involved in the common overthrow in which all monarchies are included.

Almost or quite every hierarchy on earth is undergoing a partial or general revolution ; for God is rising "to shake terribly the earth."

When this Stone fills the whole earth, seven false things will be ended.

1. *False Governments*, or unjust powers exercised over the many, by a few. God has made all men to be free and equal, and so they ought to remain. In this country, an unequal government is done away, and the rights of all secured by law. This true gov-

ernment, is what distinguishes us from all nations on earth. The government of our country is admired by people of all nations, and dreaded by all the heads of false governments. People from different parts of the world flow together here, to enjoy that Liberty which is the birth right of every man. How happy would all nations be, were they all in subjection to a government like that adopted by the United States! That day will surely come, to the joy of millions.

2. When this stone fills the whole earth, all false religions will be done away forever.

Incorporated with false governments is a something called *religion*, as false as the government which supports it. This is true in all monarchies. It gives a peculiar privilege to a few, called "the privileged class," and leaves a great number in want and woe, as to the things of this life. Look at England. See the Lord Arch Bishops—Arch Bishops—Bishops ;—Right Reverend Fathers in God ;—Rectors ;—Rural Deans,—Curates—Reverend Clergy ;—all these supported in idleness, by the hard labor of the people, who by these useless, oppressive beings, are often deprived of the last drop of blood in their veins.

Look at the salaries of these Lords Spiritual, or peers of the realm, and see what a false religion will do, upheld by a false and destructive government! The principles of our government, led the framers of it to leave that false religion out.

False religion makes a few the favorites of heaven, and considers the greater part of mankind the objects of God's wrath, who are to be tormented forever, without any honor to God, or good to themselves. As that is a false government which includes a few, and excludes the many ; so that is a false religion which saves a few, and destroys all the others. When the stone fills the whole earth, all these principles will be destroyed forever, and all nations will come and worship before God, as his judgments will be made manifest ;

and all will see that his wrath was against ungodliness and unrighteousness, and not against the ungodly ; whom God commendeth his love towards, in that Christ died for them ; and came, not to call the righteous, but sinners to repentance.

3. *False medicines* will be destroyed, when the stone fills the whole earth ; for the leaves of the tree of life will be for the healing of the nations, so that they shall no more say I am sick, “ and the people that dwell there shall be forgiven their iniquities.”

One false thing laid the foundation for the introduction of another ; a false government being introduced ; a false religion followed of course, and a false system of administering to the sick, came after the other two. The time once was, when a false government determined how the sick should be attended ; when they were attended according to law, if the sick died, the physician was clear, but if he cured the sick contrary to law he was put to death.

We do not now call in question the honesty of such as administer *poison* to the sick ; but we call in question the propriety of such a mode of procedure. What leads to death, when taken into the stomach by accident, cannot lead to life, when given by design. There are three things peculiar to men in the present life—government ;—religion—and medicine.—When the name only of either of these is used, and not the thing, trouble follows. Much of what is now called medicine, is *poison* of the most fatal kind ; and such things can no more benefit the sick, than a false government, or false religion can the people generally.

As I expect hereafter to write and publish more upon the subject of medicine and poison, I shall drop it for the present, leaving the reader to meditate on the subject at his leisure.

4. *False honor*, is another thing that will be done away, when the stone fills the whole earth. In this is included all the high sounding, and unmeaning

titles among men, which serve to raise individuals, (in the imagination of many) above being useful to others. These names of men will all be slain.

5. *False fashions*, is another thing to be ground to powder. At the present day, almost any thing fashionable, goes; whether under the name of religion, medicine, or dress. The propriety or impropriety of the thing is but little noticed. This aggrandizes a few, and impoverishes the remainder. This will be ground away.

6. *False heaven*, is another thing to be driven from the earth. The heathen doctrine of heaven, or the invisible world, or world of spirits, is what people generally think of, or "*going to heaven*," as they term it. Becoming heavenly, or God-like, is what the Scriptures mention; this false heaven, keeps the people continually in a dispute about who shall go to heaven. Christ is to reconcile all, and make them heavenly. This is what will make all men happy.

7. *False hell*, is another thing to be done away, this is an hell of misery in another world. There is no such place in existence, but it is taken from the heathen mythology, and will be swept away with the other refuges of lies. Hell, in the Scripture, means the grave, which is to deliver up its dead, and be destroyed in the lake of fire, which is the second death.

Take away all these false things from the minds of men, and give them the truth, and they would here be as happy as a mortal state would allow them to be; while hoping for glory, honor, immortality and eternal life.

When the stone fills the whole earth, the following things will take place throughout the whole world.

1. The things which prevent the spread of the gospel will be removed; which are the power of kings and priests combined against it. When all kings fall before Christ, and when he has put down all rule, authority, and power, the word of the Lord

will have free course, as many will then run to and fro ; and knowledge be increased.

2. As Christ is the Prince of peace, and as peace is one of the principles of his kingdom, war will of course cease through all the earth. This is most gloriously described in Isaiah ii. 4. "And he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." Zach. ix. 10. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off ; and he shall speak peace unto the heathen ; and his dominion shall be from sea even to sea, and from the river unto the ends of the earth."

3. At that time, the Jews will own Christ as their king and deliverer, and rejoice in his righteous, and extensive government. Christ said to the Jews, Matth. xxiv. 39. "Ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord." Rom. xi. 26, 27. "And so all Israel shall be saved ; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob ; for this is my covenant unto them, when I shall take away their sins."

4. At that time all sin will be universally, and eternally finished, and taken away from every being on earth, that ever rebelled against the God of all the earth. This is declared by Daniel, John the Baptist, and Paul. Daniel ix. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring everlasting righteousness." John i. 29. "Behold the Lamb of God, which taketh away the sin of the world." Heb. ix. 26. "But now once in the end of the world, hath he appeared, to put away sin by the sacrifice of himself."

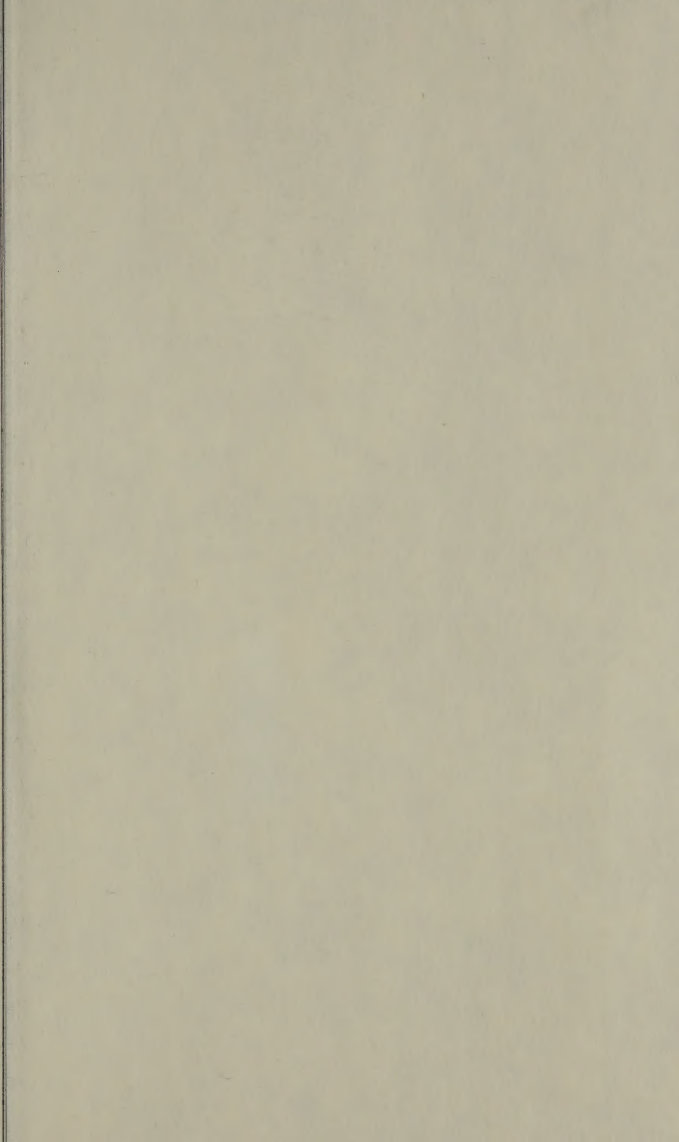
These things cannot be done, and one sinner found ; all will be pardoned, and restored to the favor of God, and to the love of each other.

5. At that time all in heaven and earth will be reconciled to God, and each other. This Paul has declared in the strongest terms. Col. i. 20. " And having made peace through the blood of his cross, by him to reconcile all things to himself ; by him, I say, whether they be things in earth, or things in heaven." Phil. ii. 10, 11. " That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

What language is there that can more clearly describe reconciliation than the above quotations ?

6. At that time, all intelligent beings in heaven and earth will compose one grand body ; all holy, and all immortal. Eph. i. 10. " That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

7. At the time when the gospel has spread and brought all to the knowledge of the truth ; when wars have ceased through all the earth ; when all the Jews own their king ; when sin is finished ; when all are reconciled ; when all are one ; then, one universal song to God and the Lamb will be sung by every individual of the human race, with all in heaven united with them in an employment, which will never cease. All as one, even, " every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all in them, will say, " blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever." This will finish the mystery of God, who will then " be ALL in ALL." To whom be glory, and honor, for evermore. Amen.



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